ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTY-NINTH ANNUAL SESSION

OF THE

CENTRAL BAPTIST ASSOCIATION,

HELD WITH

Eclectic Baptist Church, Elmore County, Ala.,

September 27th, 28th and 29th, 1893.

OFFICERS:

L. H. HASTIE, Moderator.....Marble Valley, Ala.
D. S MARTIN, CLERK .....Equality, "
T. J. PENNINGTON, Treasurer. .....Rockford, "

The next session of the Central Baptist Association will be held with Lebanon Church, twelve miles north west of Wetumpka, Elmore County, Ala. beginning on Wednesday before the first Sunday in October, 1894. To preach the Introductory Sermon, Eld Wm. Harmon; alternate, Eld. T. A. Kelley.

(This will be the Semi-Centennial Session of the Central Association.)

MONTGOMERY, ALA.:
THE ALABAMA PRINTING COMPANY.
1893.

ORDER OF BUSINESS.

1. Association called to Order by the Moderator.
2. Hear letters from churches.
3. Elect Moderator, Clerk and Treasurer.
4. Call for Petitionary Letters.
5. Invite Visiting Brethren to seats.
6. Appoint Committees to Report During Session, viz.: On Religious Exercises, on Finance and Auditing, on Correspondence, on Nominations, on Documents and Requests.
7. Have Rules of Decorum Read.
8. Call Roll and Erase Absentees.
9. Call for Correspondence.
10. Hear Treasurer's Report and Refer.
11. Hear from Standing Committees.
12. Hear Miscellaneous Resolutions.
13. Give Instructions about Appropriations.
14. Hear Circular Letter.
15. Correct Minutes and Adjourn.

STANDING COMMITTEES TO REPORT AT NEXT SESSION.

State Missions—Geo. E. Brewer, T. S. Christian, L. M. Thomas.
Home Missions—W. M. Harmon, J. L. Boatwright, J. T. F. Jarman.
Foreign Missions—C. S. Johnson, T. J. Pennington, T. P. Crawford.
Bible and Colportage—S. F. Thomas, J. C. Maxwell, T. P. Moon.
Sabbath-schools—C. J. Bentley, H. T. Lett, J. J. Garrett.
Temperance—J. M. Johnson, O. C. Swindall, W. J. Johnson.
State of Religion—T. A. Kelly, J. H. Hickman, E. W. Powell.
Religious Literature—J. H. Colley, A. D. Bentley, W. R. Miller.
Education—L. H. Hastie, J. D. Hughes, J. P. Arant.
Central Committee—S. F. Thomas, T. P. Moon, D. F. Avant.

MINUTES.

ECLECTIC, ALA., Sept. 27, 1893.

The Central Baptist Association, in its forty-ninth annual session, assembled with the church at Eclectic, Elmore county, Ala., on Wednesday, September 27, 1893.

The introductory sermon was preached at 11 o'clock a. m., by Eld A. C. Swindall. Text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

An intermission was given for dinner, and all were cordially invited to participate in the bountiful repast.

AFTERNOON SESSION.

At 1.30 o'clock p. m. the Association assembled at the arbor and was called to order by the Moderator. After singing, the body was led in prayer by Eld. J. H. Colley.

The letters from the churches were then presented by the messengers and read by Eld. George E. Brewer and Bro. A. D. Bentley, from which it appeared that the following named brethren were the duly accredited messengers from the churches:

FIRST DISTRICT.

Alexander City—E. E. Slaton, L. M. Thomas, Elder G. E. Brewer.
Bethesda—D. S. Martin, B. F. Harris, G. T. Willbanks, W. T. Catchings.
Liberty—P. N. Roberson, Charlie Woodall.
New Hope—H. B. Young, J. A. Hosley, L. D. Welch.
Union.—S. F. Thomas, James Wideman.
Mt. Zion—T. L. Upshaw, J. M. Hart, J. A. Keel.
New Providence—J. B. Parker, J. L. Jones.
County Line—C. M. Moore.

SECOND DISTRICT.

Tallassee—Charles Ferrin, J. F. Bowles.
Friendship—R. T. Reeves, J. L. Boatwright, H. P. Yates.
Good Hope—Charlie Leekroy, James Lasater, John Fralic.
Refuge—R. J. Flanigan, C. L. Griffith.
Eclectic—Thomas Wall, J. J. Garrett, S. D. Hickman, E. Wynn, J. A. Hopson, Eld. W. J. D. Upshaw.
Bethlehem—G. W. Hutto, J. T. F. Jarman, B. F. Wright.
Santuck—H. M. Thornton, W. T. Haynes, W. J. Johnson.
Beulah—D. J. Smith, W. J. Roberson.
Pleasant Hill—J. W. Brown, A. H. Wynn, J. W. Betts.
Harmony—Eld. J. H. Colley, D. F. Avant, W. H. Colley, J. H. Cooper.

THIRD DISTRICT.

Concord—James W. Gilliland.
Providence—E. W. Clark, W. W. DeVaughn.
Wayside—L. L. Dobbs, T. M. Collins.
Hatchett Creek—M. E. Varner.
Shady Grove—Represented by letter.

Olive Branch—J. L. Neeley.
Antioch—J. H. Hickman, E. W. Powell, Eld. T. A. Kelley.
Lebanon—T. P. Moon, A. A. Harmon.
Town Creek—G. W. Davis, Joseph Hand, W. P. Ward.
Pleasant Ridge—G. C. Floyd, N. T. Grier, A. J. Bush.

FOURTH DISTRICT.

Goodwater—W. L. Crew.
Shiloh—E. J. Bryant, G. M. Thomas, J. N. Howard, Jr.
Mt. Olive—J. G. Avant.
Union Springs—Eld. L. H. Hastie.
Salem—W. C. Woodfin, W. R. Miller.
Macedonia—J. V. Clifton, W. B. Dunlap, W. H. Tant.
Poplar Springs—M. L. Allman.
Rockford—A. D. Bentley, T. J. Pennington, Nathan Hines.

The petitionary letter from Pleasant Ridge was read, but action was deferred for permanent organization.

The body then proceeded to organize permanently by electing the former officers by acclamation.

The petitionary letter was then taken up, and the church at Pleasant Ridge received into fellowship by the Moderator extending the right hand to the delegates.

Visiting brethren were invited to seats.

The following committees were then appointed to report during the present session, viz:

On Religious Exercises—W. R. Miller and the pastor and delegates of Eclectic church.
On Finance and Auditing—S. F. Thomas, A. D. Bentley, G. W. Davis.
On Nominations—C. M. Moore, H. B. Young, P. N Roberson.
On Documents and Requests—J. H. Hickman, H. M. Thornton, J. L. Boatwright.
On Correspondence—D. F. Avant, S. D. Hickman, Nath. Hines.

The Rules of Decorum were then read, and the body adjourned to 9 a. m. Thursday morning.

SECOND DAY.

MORNING SESSION—SEPTEMBER 28TH.

After devotional exercises, conducted by Bro. A. D. Bentley, the body repaired to the arbor.

A few moments were granted to Bro. J. G. Harris to say something about the ALABAMA BAPTIST.

The Clerk then proceeded to call the roll and correct the list of delegates.

Correspondents were called for and the following named brethren responded:

Montgomery Association—Bro. John G. Harris, representing the ALABAMA BEPTIST and Board of Ministerial Education.
Coosa River Association—Elder C H. Morgan, of Sylacauga.
Tallapoosa River Association—Brethren J. P. Johnston and M. E. Parker.

The Treasurer's report was read, referred to the committee on Finance, and afterwards adopted as follows:

REPORT OF T. J. PENNINGTON, TREASURER OF THE CENTRAL BAPTIST ASSOCIATION FOR 1893.

DR.

To amounts received as follows:

For State Missions	$ 53 55	
Home Missions	89 83	
Foreign Missions	49 42	
Minutes	49 80	
Indigent Ministers	9 85	
Educational purposes	1 00	
Sunbeams	1 00	
Ministerial Education	8 00	
Bible and Colportage	12 56	$273 01
Vouchers	195 36	

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By amount paid D. S. Martin, Clerk	$ 47 80	
T. B. Fargason, missionary	50 00	
Bro. Colley	8 85	
Bro. G. S. Anderson, Bible and Colportage	12 56	
Bro. G. E. Brewer (Ministerial Education)	8 00	
J. R. Steeley	3 00	
W. B. Crumpton	103 50	$233 71
Balance on hand		$ 39 30

Respectfully submitted,

T. J. PENNINGTON, Treasurer.

The report on State Missions was read by Eld. George E. Brewer.

The report on Home Missions was read by Eld. W. J. D. Upshaw.

The report on Foreign Missions was read by the chairman.

Owing to the absence of a report on Bible and Colportage Work, the following resolution was adopted:

Resolved, That the Central Association is in full sympathy with the Bible and Colportage work, as carried on in the State by the denomination, and we pledge ourselves to give this enterprise all the aid and support we are able to, and we promise to bring the matter before our several churches.

An amendment offered by Bro. Brewer, to strike out the figures in the report on Home Missions relating to the work done by the Home Board, was adopted.

The hour for preaching having arrived, business was suspended and Eld. C. H. Morgan preached from the text, "I am not ashamed of the gospel of Christ."—Rom. 1:16.

The body then adjourned to 1:30 o'clock.

AFTERNOON SESSION—1:30 P. M.

The body met pursuant to adjournment, and resumed business by taking up the several reports on missions, also Bible and Colportage work. These subjects were ably discussed by brethren

John G. Harris, Geo. E. Brewer, W. J. D. Upshaw and C. H. Morgan. At the close of the speeches a collection was taken for missions amounting to $15.61.

Bro. J. G. Harris then made a thrilling speech on Bible and Colportage Work, followed by short speeches from several of the brethren.

On motion, a special committee was appointed consisting of brethren J. T. F. Jarman, E. J. Bryant and H. B. Young, to report at some time during the present session as to the expediency of resuming the missionary and colportage work in our Association.

The several reports on Missions, also the resolution on Bible and Colportage work, were then adopted.

REPORT ON STATE MISSIONS.

We, your committee, respectfully submit the following report on State Missions:

For almost nineteen hundred years missionary work has engaged the attention of the Christian world. Begun in the first century by Jesus of Nazareth going about doing good and making the gospel of the blessed Son of God—continued by the illustrious apostle of the circumcision, Peter, and his co-laborers—it reached its zenith in that century under the inspired lead of the great apostle to the Gentiles in his three celebrated missionary journeys. From that time until about one hundred years ago, when God raised up the humble cobbler, Carey, whose zeal for his Master's cause, and whose faith in his Master's guidance led him to attempt great things for God and to expect great things from God, the history of missions is a succession of rises and declines. But the immortal Carey, believing the Master meant what he said when he told his disciples to go into all the world and preach the gospel, etc., and believing the Master's promise to be with them always even unto the end of the world, was a sufficient assurance of his presence and aid in the work, went to work and organized modern missionary work, giving it such an impetus and onward move, and inspiring such confidence in his co-workers that now the gospel has been preached to almost the entire world, and the hosts of sin stand appalled at the magnitude of the efforts being made to bring the world to Christ

State Mission work, as now conducted by the Baptists of Alabama, was organized in 1875 at the session of the Alabama Baptist State Convention, held at Huntsville. That convention appointed a State Mission Board, with the lamented Renfroe as president, under whose supervision all mission work in Alabama was to be conducted. How well that work has succeeded is shown by the following figures gleaned from the convention reports to this convention, and we give but a few of the most salient features of the work:

Sermons and addresses delivered by those engaged in the work	50,989
Churches constituted	202
Sunday-schools organized	1,850
Ladies' Missionary Societies organized	141
Members received in Baptist churches	14,473

In addition to this immense work a vast deal of good has been done in the colportage department in giving thousands of volumes of the written gospel to the poor, and in distributing wholesome literature among the masses. Many weak churches have been helped to keep alive their organization and support their pastors, while much aid has been given towards building houses of worship in fields hitherto unoccupied. Baptist statistics has become a science, and now it is no trouble to get information as to our members, our enterprises, our capabilities, and the actual results of our denominational labors.

Such are a few of the blessings dispensed, under God, through our State Mission work. While there is yet much to accomplish, your committee feel that there is great reason to thank God and take courage, and we recommend a continuation of co-operation with the State Mission Board. Just what work has been done within our bounds in the year just closed, we are not able to report, and we submit this as a report on the work generally.

Very respectfully,

J. C. Maxwell.

REPORT ON HOME MISSIONS.

When we consider this important work in all of its minutia—that which has been done, and being done,—we are obliged to admit that it is one of the interests of Southern Baptists which should lay claim on our every energy, purses and prayers. In 1845 the division came between the Northern and Southern Baptist Convention. Since which time the dependent has become independent. During the thirteen years following this division, the Southern Baptists contributed more than seven times as much as the thirteen years previous to the division.

The Board is doing work among the Indians, the negroes, in Cuba, in the West, and in our own beloved State, and other Southern States.

If there is any certainty in statistical reports, this work is an absolute necessity.

1. Because of the great influx of foreign population to our American shores, with all their vices and false doctrine.

2. In self-defense. This muddy stream, whose ceaseless waters ever flood our Christian shores, will bye and bye cast a sediment on our God-given country which will go shimmering down the ages to untold generations. Thus in self-defense we must meet this tide of iniquity, orinroads of infamy and infidelity will be made into our beloved homes.

3. Our blessed Savior demands it of us. As we place our ear to God's telephone we hear him saying "Go ye into all the world and preach the gospel to every creature, and lo I am with you alway." How can we, who are his disciples, forbear to go as long as there is a spot on God's green earth without the gospel?

We notice with delight the important part which our consecrated women have taken in Home Missions. They paid last year to this work $26,283.93, and to Foreign Missions $36,042.78. God, in his wisdom, has so arranged this great plan of recovering mercy and love, that all of his dear children can and ought to have some hand in it, as humble instruments in his hands. Let it ever be remembered that we English-speaking people owe our religion to missionary zeal and enthusiasm.

This Christianity, which was brought to this English-speaking people, is of rare cast. It represents some great principles of priceless value to the world. The first is civil and religious liberty. Nearly all of the civil liberty in the world is enjoyed by the Anglo-Saxons—the English, the British Colonists and the people of the United States. Some have had the tolerance of their neighbors, but in modern times the people whose love of liberty has won it, and whose genius of self-government has preserved it, have been the Anglo-Saxon people.

Again, the other great principle is spirituality of religion. They believe that the churches should be composed of converted people; and they do not believe that priest-craft and liturgical ecclesiasticism is anything more than the empty shell of popery. These principles are sacred, for they have been baptized in blood and God-given, and should be transmitted from age to age and in every nook and corner of our great Southland.

Then, with the 365 missionaries to support, and the many houses of worship to erect in connection with this work, let us awake to our responsibility in the premises and raise our pro rata to further this noble cause.

Respectfully submitted,

J. J. Garrett,
S. F. Thomas,
W. J. D. Upshaw,
Committee.

REPORT ON FOREIGN MISSIONS.

Missions are one and the same anywhere, everywhere. They are to be prosecuted, for the Savior and Master said to his followers, "Go ye into all the world and preach my gospel to every creature; teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." The command is to all his followers and for all people. There can be no ground in loyalty to the Master for distinction in the people to be taught, as some make a distinction by contributing only to Association or Home Missions and neglecting Foreign. Christ gave his life as a ransom for men of all nations, tribes, tongues and people. All have a right to know of him and his salvation. He is as much glorified in the salvation of one from any other race as from ours.

But from a conceived benefit in committing the work in different places to separate hands, the mission work in countries beyond our borders has been given to certain brethren, and these are called the "Foreign Mission Board" of the Southern Baptist Convention. It is upon their work we are called upon to report.

While it would be pleasant to be able to make a report showing larger results than appear, yet it is gratifying to be able to make the showing that appears in the report. For centuries the mission spirit lay almost dormant, owing largely to the bitter spirit of persecution against those who held to the simplicity of the gospel. But about one hundred years ago, through the labors of Carey and a few others, it began to awaken. It has aroused slowly, but is steadily awakening. Fifty years will cover the period of its start in this territory. Anything like a general interest in Foreign Missions is later than that, as you will find by consulting the minutes of this Association.

CENTENNIAL.

This conventional year has been called the Centennial of Missions, in commemoration of the revival of mission work by Carey. An earnest effort has been made to scatter information and arouse a new interest as to our obligation to mission work. While all has not been done that was desired, yet under the deep depression, financially, of the country, it is gratifying to say that our English brethren, less than 500 000 in number, raised more than the $500,000 they proposed. Our brethren in the North, about 800 000 strong, proposed to raise $1,000,000, and nearly reached the amount. Our Convention, numbering nearly 1,300,000, proposed to raise $500,000. They collected about $86,000, and had promises for more, but it was not collected. We are glad to say that Alabama paid about $13,000 of the $15,000 asked of her. This Association paid more than was expected of her, but not as much as was her duty to give.

The work of the Foreign Board is divided into two parts. "The Papal Fields," embracing Italy, Mexico and Brazil; and Cuba, under the Home Board, ought to be added, being beyond our borders; and the "Pagan Field," embracing China, Africa and Japan.

In these fields there are American missionaries, male and female, 92; natives ordained, 26; unordained, 72. There are 80 churches, with a membership of 5,184; baptisms, 552; contributions, $8,368.42. There was raised during the past year for the Foreign Board $155,937.23. Of this amount the Woman's Missionary Union raised $36 042 78, and the Sunbeam Societies $5,129 72.

In Italy we have misssonaries, 17; members, 347; baptisms 72; contributions, $559 56. Brazil—Missionaries, 26; members, 453; baptisms, 96; contributions, $1,344 17. Mexico—Missionaries, 36; members, 1,114; baptisms, 94; contributions, $1,526 00 China—Missionaries, 56; members, 938; baptisms, 75; contributions, $1,722 89. Africa—Missionaries, 19; members, 240; baptisms, 20; contributions, $215.80. Japan—Missionaries, 4; members, 27; baptisms, 26; contributions, ——. Cuba—Missionaries, 20; members, 2,261; baptisms, 169; contributions, $3,000.

This statement approximates, but is not accurate, as full reports from all the fields were not at command.

Several of our missionaries who have been prominent in other years as workers in China under the Board, have severed their connection, owing to convictions upon their minds that the work could be carried on more Scripturally, successfully and cheaply by the churches and associations taking charge of the missionaries directly, rather than through the medium of the Board. They are still at work carrying out their convictions. Among these are Bro. and Sister Crawford (among our oldest workers), brethren and Sisters Herring, Bostick and League.

Several efficient workers have returned owing to enfeebled health. Bro. Brunson, who went to Japan with Bro. McCollum from this State, has resigned, believing he was mistaken as to his call to the foreign field

In Italy there is a system of colportage, and more than one hundred towns have been visited by the colporters. At Bahia, in Brazil, the mission has a printing press, and print and distribute tracts. They also have a missionary boat in which they visit the towns around the bay and along the coast.

In Mexico, at Saltillo, there is the Madeiro Institute, said to be the finest female boarding school in Mexico. There are eighty-five young ladies in the school from five different States of Mexico. The young ladies prepare principally for teachers. In going forth from this Baptist institution (as most of them do) as Christian teachers, the good that will be done in the future through this agency is incalculable. The churches in Mexico have formed an association, and sustain a missionary in Brazil.

The missionaries in Africa believe that negro missionaries would be more effective than white, and recommend the appointment of such if suitable ones can be secured, employing only such white missionaries as are needed for a general superintendence of the work.

We will add for general information that the reports for 1891–2, the latest at hand, show that the Baptists in the United States, in Papal and Pagan lands, have 818 churches and 1,592 out stations. There are 475 missionaries and 94,802 members. There were baptized during the year 10,313. Amount contributed for sustaining the work $596,004. As Baptists we ought to be encouraged by God's blessings on the labors of our people in the foreign field as compared with effort and results by other people. During the year 1891–2, the Congregationalists, Presbyterians, Methodist-Episcopal, and Methodist-Episcopal South, had 1,834 American missionaries to our 475 They expended $2,934,141 to our $596,004. Yet they had only 106,960 members to our 94,802. They gained 12,590 members, while we gained 10,313. In other words, they had about four times as many missionaries, and expended about five times as much money as we did, and yet our increase nearly equals theirs. The two leading branches of the Methodists expended that year $1,126,126, and gained 6,161 members, and we, with about half the money expended, gained 10,313.

In conclusion, your committee would say that if Alabama has raised nearly twice as much as heretofore in these very hard times, surely with returning prosperity there will be an enlargement in our contributions. Remember, brethren, if many give a little it will aggregate a good sum. If all the members in the churches in the Association will give something, and they could do so, we would be surprised at the amount. An average of one dollar from each member (and it could be reached and nobody hurt, and duty not met), it would be about $3,000 for our Association, and at the same rate elsewhere, $100,000 for the State.

One other suggestion: In this country there are few, if any, who cannot hear the gospel if they will. Therefore, we ought to be more concerned about sending the gospel to those who know nothing of the gracious provisions of the gospel. Respectfully submitted,

Geo. E. Brewer, Chairman.
W. R. Whatley,
Committee.

The committee on Religious Services made the following report: To preach to-night, Eld. D. S. Martin; to-morrow at 11 a. m., Eld. William Harmon; to conduct the devotional exercises to-morrow morning, Eld. C. J. Bentley.

The order of business was suspended so as to give the committee on Education an opportunity to report, which report was then read, and an able speech followed, made by Bro. John G. Harris, who, in conclusion, urged the brethren to endorse Bro E. W. Powell as their beneficiary, and say what amount of money they would endeavor to raise in their respective churches for his benefit. The amount specified by the brethren was $131.20.

The report on Education was then adopted, as follows:

REPORT ON EDUCATION.

Your committee on Education look with pride to the present as the spring equinox of intellectual and moral growth in Alabama and throughout the Southern States. Through educational evolution and revolution, amid storm and tempest, we have gotten on a higher level and a truer conception of the need and beauty of learning. Realizing from the pages on which experience has recorded her bitter precepts, that intelligence and wealth have always held ignorance and poverty in chains, the masses of the uneducated are beginning to see why the few rule the many, why brain dominates muscle, and are crying out: "We must die ignorant, but our children shall be educated!" Our people are seeing that it is impossible to make men free as long as they are ignorant; that while the masses are kept in ignorance they are kept in weakness and servitude; and that they will ever be oppressed and duped by the corruption of politics, by the power of money, and by the machinery of religion itself. Legislation will not make men free; growing intelligence must work out their emancipation.

Education now, as never before in our country's history, is developing the mental, moral and the physical manhood of the rising generations. Our legislators, more mindful than ever before of the educational needs of the day, are striving to increase the appropriations for public schools. This increase of means has brought an increase of the number of schools and multiplied all the facilities of learning. But your committee would suggest two dangers just here: The first is multiplying poorly equipped schools, instead of concentrating our means to strengthening those schools already established. Second, the making of modern school education to such a pursuit of specialties and narrowing down learning to those studies which merely prepare the student to win his bread, instead of developing character and the whole mental, moral and physical man.

We have no denominational school in our Association, but we are glad to say that we regard Judson Female Institute the model school of the kind in the whole South. With a president who has no peer, a faculty unsurpassed, an enthusiasm and roll of students ever increasing, we recommend it as *the* school to which our daughters should go.

Howard College is moving grandly forward, and with the support of our people, will soon rank among the highest institutions of learning in the land. Send your boys to the Howard!

In conclusion, we are glad to say that the outlook is generally good, notwithstanding the stringency in the money affairs of the country.

Respectfully submitted,

C. S. Johnson, Chairman.

Leave of absence was granted to quite a number of brethren.

The body then adjourned to 9 o'clock Friday morning.

THIRD DAY.

MORNING SESSION—SEPTEMBER 29TH.

The body met pursuant to adjournment, and after devotional exercises conducted by Elder C. J. Bentley, the body then proceeded to business by leaving off the regular order and attending to some miscellaneous business.

The Fifth Sunday meeting was located at Bethesda, embracing the fifth Sunday in October, 1893.

The clerk was requested to furnish all the churches with blanks on which to prepare their letters to the association, and the brethren agree to use them,so far as making out their statistics, at least.

The report on Sunday-schools was read by Elder O. C. Swindall, and speeches followed by G. E. Brewer, L. T. Grogan, H. T. Lett, D. S. Martin, H. B. Young.

Adopted, as follows:

REPORT ON SUNDAY-SCHOOLS.

We, your Committee on Sabbath-schools, beg leave to submit the following report:

"The boy is father to the man," is an expression we sometimes hear, and it may be said that the Sabbath-school is both child and parent to the church.

For while the church gave birth to the Sabbath-school, it is the Sabbath-school, largely, which produces the material with which the church is replenished.

The general estimation in which the Sabbath-school is held may be seen from the fact that nearly all evangelical churches, the world over, have schools conducted therewith.

No person, who is really a disciple, a learner at the Master's feet, can for a moment question the great importance and value of the Sabbath-school. There is here and there a person, I am sorry to say, who seems to feel that it is not necessary for him to attend Sabbath school.

O no; he is a wise-acre—he knows it all; nobody there can teach him anything—he wouldn't mind going if there was somebody there to instruct him. It might be well to induce such persons to become teachers in our Sabbath-schools. They are badly needed.

Such persons remind us of the old Methodist layman. The presiding elder was holding quarterly conference, and many preachers and laymen were present. It was before the Methodists had taken any extensive measures to establish schools or to promote the interest of education among them as a denomination.

It was proposed to undertake some educational enterprise.

A very warm discussion followed, the preachers being generally in favor of it; but some of the lay members were bitterly opposed.

They claimed it would have a degenerating effect "to throw away so much time and money for luxuries." One man in particular, was much opposed. He had gotten along very well himself, and what was good enough for him was "good enough for the young ones coming along." He thanked God he had no desire "to run after larnin'" or any such thing.

The presiding elder arose and said "he was surprised to hear a man talk that way, and if the brother really meant to thank God for his ignorance, he had a great deal to be thankful for." Many of us have much to be thankful for, if we are thankful for our ignorance of the Bible.

Perhaps, after all, these complaints are not altogether groundless. We no doubt have some very ignorant teachers. Shame upon the man who

would take charge of a class and then neglect to prepare himself to instruct that class properly!

Our ideal of the Sabbath-school is your men of the best business and managing tact for superintendent; your very best informed and energetic ones for teachers.

We do not claim to find an organized Sabbath school in the Bible; but we do claim to find *authority* for such organization in both the Old and New Testaments.

In Deuteronomy, 6th chapter, we find this language: "Now, these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach." Teach to whom? Read 7th, 15th.: "Thou shalt teach them diligently unto thy children." That is just what the church, through the Sabbath-school, proposes to do.

Solomon in Prov. 22:6, says: "Train up a child in the way he should go, and when he is old he will not depart from it."

Alas! for so much of the training of the present day—a boy with a pistol belted around him and a flask of whiskey in his pocket, is not in a condition to be trained, except for the devil—and if we, your committee, were to speak plainly and candidly our mind, touching this matter, we should be compelled to say, that a boy thus attired is already in the devil's training school.

The boy, perchance, is presented to the grand jury, a bill found, he is put upon trial; his father steps to the front with him, the boy pleads guilty and takes the lowest fine. The father pays it to save him from further disgrace, but impoverishes himself and the rest of the family, without reforming the youngster.

Without presuming to meddle with other people's business, we say, emphatically, "These things ought not to be." Reformation ought to come along this line from somewhere—either moral suasion, parental authority, the pulpit and the press, or the strong arm of the law ought to be invoked. How much better it would be to put the youth of the country into the Sabbath-school—store their minds with a knowledge of God's Word, and thereby prepare them for honor and usefulnes in time, and happiness in the beyond.

Paul says, Eph 6:4: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." I would ask what the words nurture and admonition mean, and will dare say that the injunction of the apostle cannot be complied with, except by instructing our children in God's Word.

Again, Paul says to Timothy—2nd Tim. 3:15: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." This text teaches the absolute necessity of some knowledge of the scriptures, in order to gain salvation. Knowledge precedes faith—for "how can they believe in Him of whom they have not heard?" "Thus faith cometh by hearing and hearing by the Word of God."

Then, brethren, what encouragement we have to sow the seed germs of eternal truth in the minds and hearts of the youth of the country, praying and believing that these truths attended by the energies of the Holy Spirit, may be made unto them the savor of life unto life.

Respectfully submitted,

A. C. SWINDALL,
Ch'n Com. on Sunday-school.

The report on Temperance was read, which elicited speeches from Elders J. M. Johnson, C. H. Morgan and L. H. Hastie, then adopted, as follows:

REPORT ON TEMPERANCE.

We, your Committee, submit the following report:

But little, we are persuaded, can be said on the subject of temperance, justly for the reason that the seed of death and fuel of hell is purchased and used by so many professors of religion, who, while in church capacity, are

the leading advocates of temperance; therefore, we conclude that the churches should first rid themselves of all such trash, and then be imbued with the Holy Spirit of God and place themselves under the guidance of God and march forth to help rescue the now falling banner of intemperance from the galled necks of hypocrites.

Eye the bar-rooms and you will see a great many long-faced, teary-eyed church members excusing themselves when caught up with, by saying that "I have business with the bar-keeper," or, 'I want a syrup barrel," or something of the kind But, brethren, we are glad to say that God has not forsaken us, for we often see the poor inebriate trembling before God and hear him pleading for mercy. We should take courage and press zealously on with unswerving faith, calling on God to help in needed work. Let us remember that while we are called on to work, yet our efforts are not sufficient, for nothing but that spirit that revealed to the Apostle Paul his condition, could reanimate the whiskey-rotted carcass of the drunkard. Then let all call on God that He may raise the poor fallen specimens of His likeness.

Respectfully submitted,

A. C. Swindall, Ch'n.

The report on the State of Religion was read and adopted, as follows:

REPORT ON STATE OF RELIGION.

Dear Brethren—We, your committee appointed at the last session of your body on the State of Religion, beg leave to make the following report:

After a careful study on the important subject, and after hearing the letters from the different churches read, we feel encouraged to say that we have good tidings, to say to this intelligent body of God's servants that we believe are honestly and faithfully engaged in the Master's cause here on earth, that we believe he has intrusted to our care as lights of this world, and as his custodians, (in John 15:7-8, the Master says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,") one important feature for us to consider is that we are not our own. "We are bought with a price" when we consider the bone of the Father, we are made to exclaim like his servant of old, "Bless the Lord! O my soul and all that is within me, bless his holy name! &c." Now, brethren, just look and you can see God's readiness to bless his people. When we hear of the hundreds that have felt the goodness of God, in the free pardon of their sins, we feel encouraged to say this is good tidings

Many churches being awakened to a sense of their duties seem to have taken on new strength in this glorious work. Let the ministering brethren preach the plain truths of God's Word unmixed with error. Let them educate their church relative to the duties toward their God and their pastors, and to each other, especially as touching the new commandment, Love one another, and not only these things, but let us, as a people, contend for a converted membership, and urge that the churches enforce the rules of the disciples of the New Testament. We believe if the above rules were practiced, we would still have better times. May the Great Shepherd give us more of his spiritual influence, to help us on in this great work.

We believe, as we have before said, that our present state of religion is on the advance. Let us rejoice in the Lord. While we feel very much enthused on this subject, we will say in conclusion, like one of old, "For we can do all things through Christ who strengtheneth us."

Respectfully submitted,

Wm. Harmon,
W. J. Taylor,
J. F. Bowles,
Committee.

Report on Religious Literature was read and adopted, as follows:

REPORT ON RELIGIOUS LITERATURE.

Dear Brethren—We, your committee on Religious Literature, would make the following report:

We are sorry that we have to say that the reading of good religious literature is too much neglected by our brethren and sisters. Your committee is of the opinion that not more than one fifth of the membership of our association read any religious literature. They say that the subscription price of our religious papers is too high. This seems to be their excuse for not reading this kind of literature. Yet we find that many of these brethren take from one to three different kinds of secular papers, that cost them from one to three dollars per annum, buy all the dime novels and twenty-five cent histories of those notorious outlaws that they can find, and in addition to this, spend a dime for a drink of whiskey nearly every time they go to town. Ask one of them to take a religious paper, and they are too poor and the price too high. We would beg the brethren to stop buying those dime novels and histories of outlaws, (for it is dangerous literature for your children to read,) and supply the place with some good religious paper. We would recommend to our brethren the following papers: The Baptist Flag, edited by D. B. Ray, St. Louis, Mo.; the Baptist and Reflector, published at Nashville, Tenn.; the Christian Index, published at Atlanta, Ga.; the different publications of our Sabbath-school Boards, and State Mission Quarterly, and last, but not least, The Alabama Baptist. If you want to read good sermons take the Alabama Baptist. If you want to know anything about our denominational schools, or hear of the good meetings of the different churches, or know something of the Orphans' Home, at Evergreen, or learn something of both State and Home Missions, we would say read the Alabama Baptist. This paper ought to be in every Baptist family in the State.

Respectfully submitted,

T. A. KELLY,
J. H. HICKMAN,
GEO. W. DAVIS,
Committee.

Amended by the following resolution:

Resolved, That we most heartily endorse the present management of the Alabama Baptist, and are satisfied with its conduct, and so long as it continues as it has done during the past ten months, we pledge ourselves to give it our undivided support and encouragement.

Report of Committee on Correspondence was read and adopted, as follows:

REPORT OF COMMITTEE ON CORRESPONDENCE.

We, your committee, suggest that we encourage spiritual correspondence, feeling it to be a source of spiritual development, and should be highly appreciated and esteemed by all concerned in the cause of our Lord and Savior Jesus Christ. We also highly appreciate the beloved brethren as correspondents with us at the present session, viz.: Brethren Jno. G. Harris, of the Montgomery Association and editor of the Alabama Baptist and member of the Board of Ministerial Education; Elder C. H. Morgan, of the Coosa River Association, and Brethren J. P. Johnston and M. E. Parker, of the Tallapoosa River Association.

Respectfully submitted.

D. F. AVANT, Ch'n.

The Committee on Nominations reported as follows:

REPORT OF COMMITTEE ON NOMINATIONS.

To preach the Introductory Sermon at next session, Elder William Harmon; alternate, Elder T. A. Kelly.

Central Committee—S. F. Thomas, T. P. Moon, D. F. Avant.

Respectfully submitted,

C. M. Moore,
H. B. Young,
P. N. Roberson,
Committee.

The Committee on Documents and Requests reported as follows:

REPORT OF COMMITTEE ON DOCUMENTS AND REQUESTS.

We, your committee on Documents and Requests, would say that we find only one request, that of Antioch Church, asking of this association to assist our young brother, E. W. Powell, in attending school, as he is so highly recommended by his church: we therefore recommend that the request be granted, and that this association endorse him as their beneficiary.

Respectfully submitted,

J. H. Hickman,
H. M. Thompson,
J. L. Boatwright,
Committee.

The report of the Special Committee was read, and after some discussion was adopted, and referred to the Central Committee for their consideration:

REPORT OF SPECIAL COMMITTEE ON MISSIONARY AND COLPORTAGE

We, your committee, beg leave to report that we have investigated the situation as well as our limited time would allow, and submit the following report: We find that the services of an efficient man is greatly needed in our bounds, and that satisfactory arrangements can be made with Brother Hastie to undertake the work, and that he is the right man for the place. We therefore recommend that the association employ him for at least four months, and then if our Central Committee deem it prudent to retain him longer, that they be authorized and empowered to do so.

Respectfully submitted,

J. T. F. Jarman,
E. J Bryant,
H. B. Young,
Committee.

The following resolution, offered by Elder Geo. E. Brewer, was unanimously adopted:

Resolved, That this association fully endorses the establishment of an Orphans' Home by the Alabama Baptist Convention; and that as churches, we will aid in sustaining it.

Bro. L H. Hastie was elected as delegate to the Southern Baptist Convention and Eld. Geo. E. Brewer alternate.

The following resolution was unanimously adopted:

Resolved, That this body tender to this church and community their thanks and gratitude for their kindness and hospitality while in their midst.

Respectfully submitted,

H. B. Young.

The business was then suspended for preaching, and Bro. Wm. Harman preached from the text: "Herein is my Father glorified that ye bear much fruit, so shall ye be called my disciples." John 18th ch. 8th verse.

AFTERNOON SESSION.

The body convened according to arrangement.

On motion, Bro. Martin was appointed to receive the funds for Bro. E W. Powell.

The Report of the Finance Committee was read and adopted, as follows:

REPORT OF FINANCE COMMITTEE.

We, your committee on Finance and Auditing, respectfully submit the following report:

We have received at this session in cash and vouchers as follows:

For State Missions	$ 90 12
Home Missions	39 75
Foreign Missions	94 34
Indigent Ministers	8 80
Bible and Colportage	6 24
Ministerial Education	31 85
College Building	25 00
Minutes	48 95
Centennial Funds	153 77
Orphans' Home	17 60
Public collection for Missions	15 56
Total	$591 98
Cash received	$289 61
Vouchers	242 37

We have examined the Treasurer's Report and vouchers, and find them correct; and a balance in his hands to the amount of $39.30, making a total of $328.91.

Respectfully submitted,

S. F. THOMAS, Ch'n,
GEO W. DAVIS,
A. D. BENTLEY,
Committee.

The Treasurer was instructed to pay out the funds as designated by the churches.

The Clerk was instructed to retain $15 out of the Minute fund, and use the balance in printing and distributing minutes.

Elder Geo. E. Brewer was appointed to write a circular letter to be read at the next session.

The body then adjourned to meet with Lebanon church on Wednesday before the first Sunday in October, 1894.

While singing, the parting hand was extended, after which the body was led in prayer by Brother W. J. D. Upshaw.

Thus closed a harmonious and pleasant session of the Central Association.

L. H. HASTIE, MODERATOR.

D. S. MARTIN, Clerk.

DEDICATED TO THE MEMORY OF

Bro. John W. Smith, of County Line Church.

Sisters Susan Jackson and Julia Penton, of Concord Church.

Sisters Caroline Melton and Fannie Groggan, of Eclectic Church.

Bro. Ralph Richardson, of Goodwater Church.

Bro. ——— Arant, of Lebanon Church.

Sister Ann Armstrong, of Mt. Olive Church.

Sister Amanda Canady, of Refuge Church.

Brother John Setzler, of Rockford Church.

Sister Amanda Hill, of Shiloh Church.

Deacon J. T. Miller, Brother C. C. Hughes and Sister L. C. Burks, of Salem Church.

The meeting of the Second District will be held with Refuge, beginning Friday before the 1st Sunday in August, 1894.

That of the Third District with Town Creek, beginning Friday before the 4th Sunday in July, 1894.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds, together with the members regularly chosen by the churches within our bounds.

ART. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

ART. 3 The members so chosen and convened shall be called the "CENTRAL ASSOCIATION."

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to represent at an Association, and shall refuse to account for such failure at the next regular session.

ART. 5 Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox, shall be received by the Association by the Moderator giving the messenger the right hand of fellowship

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, licensed to be granted, and reported to the next association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeebly to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2 It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an executive Commi tee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a committee of finance, to whom all funds sent up by the churches to the Association shall be paid; whose duty it shall be to report thereon during the session.

6 No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union shall be read, and put to a vote by the Moderator whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may effect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave,

he shall be considered guilty of disorder, and shall be erased from the list of delegates

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

ARTICLES OF FAITH, PROOF TEXTS.

ARTICLE 1. We believe in one true and living God; the Father, Son and Holy Ghost—three in one—1 John v. 7; Matt. 3:15-17; John 14:16; Matt. 28:19.

ART. 2. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.—2 Tim. 3:16-17; 2 Peter 19:20 21.

ART. 3. We believe in the doctrine of original sin; that Adam disobeyed God. and that all mankind inherited a sinful nature from Adam.—Gen. 3:1-17; Psalms 51:5; Rom. 5:12; Eph 2:1.

ART. 4 We believe in man's inability to recover himself from the fallen state he is in by nature, by himself alone.—Zach. 5:6; John 6:44; 1 Cor. 11: 14; Rom. 8:7-8.

ART. 5. We believe in the doctrine of election by grace, according to the forknowledge of God the Father, through sanctification of the Spirit, and belief of the truth.—Rom. 11:4 7; 2 Thes. 2:23; 1 Peter 1:2.

ART 6. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.—Acts 13:39; Rom 4-11-12 23 24-25; Gal. 2:16

ART. 7 We believe in the preservation of saints.—Psalms 37:23-24-28; Micah 7:8; John 5:24 and 10:28; Rom 8:35-39; 1 Peter 1:3-5.

ART. 8. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, of perpetual obligation, and that none but true believers are fit subjects of the ordinances.—John 1:33; Matt. 3:13-17; Matt. 28:19 10; Acts 1:22 and 2:41; Matt. 26:6-30; 1 Cor. 11:23-26

ART. 9 We believe in one Lord, one faith, and one baptim, and immersion only is baptism.—Eph. 4:5; Rom. 6:4-6; Col. 2:12; Acts 8:38-39; Mark 1:9

ART. 10. We believe that no one is qualified to preach and administer the ordinances of the Gospel except he be called of God, as was Aaron, is set apart by, and is in good standing with the church of which he is a member, and come under the hands of the Presbytery.—Mark 3:14; Acts 14:23; 1 Tim. 2:7 and 5:22; Heb. 5:4; John 4:2; Acts 8:28.

ART. 11. We believe in the resurrection of the dead and the general judgment.—John 5:28-29; Rev. 20:12-13; Acts 24:15

ART. 12 We believe the joys of the righteous and the punishment of the wicked will be eternal —Matt. 25:46; Rev. 7:15 16; Col. 3:4; 1 Thess. 5:17; 2 Thess. 1:7-9; Rev. 20:10-14-15; Matt. 25:41-43.

NAMES AND POSTOFFICES OF SUNDAY SCHOOOL SUPERINTENDENTS.

Alexander City	J. C. Maxwell	Alexander City,	Ala.
Antioch	T. A. Kelly	Weoka,	"
Bethlehem	B. F. Wright	Kent,	"
Bethesda	B. F. Harris	Equality,	"
County Line	B. T. Howle	Irma,	"
Eclectic	Geo. M. Harrington	Eclectic,	"
Goodwater	Dr. W. H. Moon	Goodwater,	"
Harmony	O. W. Cooper	David,	"
Hatchett Creek	S. J. Hardy	Dollar.	"
Lebanon	C. J. Bentley	Buyck,	"
Macedonia	W. T. Stewman	Warm Springs,	"
Mt. Olive	W. I. Newman	Mt. Olive,	"
Olive Branch	J. L Neeley	Speed,	"
Rockford	T. J. Pennington	Rockford,	"
Shiloh	E. J. Bryant	Lauderdale.	"
Union Springs	O. P. Looney	Marble Valley,	"
Union	S. F. Thomas	Central,	"
Wayside	L. L. Dobbs	Sykes' Mills,	"

ORDAINED MINISTERS AND THEIR POSTOFFICES.

J. H. Colley	David,	Ala.
L H. Hastie	Marble Valley,	"
T. A. Kelley	Weoka,	"
W. J. D. Upshaw	Eclectic,	"
D S. Martin	Equality,	"
A. G. Rains	Traveler's Rest,	"
J. W. Fulmer	Mt. Olive,	"
C. S. Johnson	Goodwater,	"
W. R. Whatley	Alexander City,	"
Geo. E. Brewer	"	"
S. B. Culpepper	"	"
O. C. Swindall	Good Hope,	"
L. W. H. Walker	"	"
J. H. Thompson	"	"
J. M. Johnson	Dexter,	"
W. T. Stewman	Warm Springs,	"
J. H. Taylor	Tallassee,	"
William Harmon	"	"
John M. Stroud	"	"
J. D. Hughes	Rockford,	"
A. G. Swindall	Dexter,	"
J. S Jones	Bulger's Mills,	"
J. H. Singleton	Dexter,	"
J. G. Thomas	Titus,	"

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LICENSED MINISTERS AND THEIR POSTOFFICES.

J. C. Fulmer	Mt. Olive,	Ala.
Benj. W. Callaway	Rockford,	"
J. W. Jones	Goodwater,	"
J. R. Reems	"	"
A. D. Harden	Tallassee,	"
E. W. Powell	Buyck,	"
Joseph Hand	Titus,	"

FINANCIAL EXHIBIT OF CENTRAL BAPTIST ASSOCIATION, 1893.

CHURCHES	State Missions Cash	State Missions Voucher	Home Missions Cash	Home Missions Voucher	Foreign Missions Cash	Foreign Missions Voucher	Indigent Ministers Cash	Bible and Colportage—Voucher	Ministerial Education—Cash	Ministerial Education—Voucher	College Buildings—Voucher	Minutes	Centennial Funds, Cash	Centennial Funds Voucher	School Expenses	Orphans' Home Cash	Orphans' Home Voucher	Total	Pastor's Salary	Value of Buildings and Furniture
Alexander City	12 00	7 32	7 00	2 55	12 65	6 64	....	6 24	10 00	3 75	.....	3 00	.....	69 77	.....	.....	15 00	141 52	.....	$2000 00
Antioch	.....	.....	.....	.....	5 10	.....	.....	....	5 10	.....	.....	2 00	.....	.....	.....	.....	.....	12 20	.....	200 00
Bethesda	2 00	.....	2 50	.....	1 50	.....	....	....	1 00	.....	*25 00	1 55	.....	2 00	.....	.....	.....	35 55	.....	450 00
Beulah	.....	2 25	.....	.....	.....	2 50	..	.....	.....	.....	.....	60	.....	10 90	.....	.....	.....	16 25	.....	365 00
Bethlehem	.....	.....	50	.....	5 00	.....	5 00	....	.....	.....	.....	1 50	....	.....	.....	.....	.....	12 00	43 00	300 00
County Line	5 00	.....	.....	.....	.....	.. ..	50	.....	.....	.. ..	.....	1 30	.....	5 50	5 00	.....	.....	12 90	.....	350 00
Concord	3 15	.....	.....	.. ..	3 15	.....	....	.....	.....	.....	.....	1 00	.....	8 70	.....	.....	.....	16 00	.....	300 00
Eclectic	1 30	4 00	1 30	3 00	1 30	4 15	.....	.....	.....	.....	‡25 00	2 50	.....	22 00	7 80	.....	.....	64 55	.....	500 00
Friendship	2 00	.. ..	2 00	.. ..	2 00	.. ..	....	.....	.....	.. ..	.....	1 50	.....	.....	.....	.....	.....	7 50	.....	250 00
Goodwater	.....	12 10	.....	.....	.....	.....	....	.....	.....	.....	.....	2 10	.. ..	14 30	.....	.....	.....	28 50	.....	1000 00
Good Hope	.....	.....	1 00	.. ..	4 25	.. ..	....	.....	.....	.....	.....	1 55	1 00	.....	.....	.....	.....	7 80	.....	400 00
Hatchett Creek	.....	.....	1 30	.....	.....	.....	....	....	.....	.....	.....	1 50	.....	.....	.....	.....	.....	2 80	.....	250 00
Harmony	.....	.....	2 00	.. ..	‡ 5 00	.. ..	....	.....	.....	.....	.....	1 50	.....	.....	.. ..	.....	.....	8 50	.....	300 00
Liberty	2 45	.....	.....	.....	.....	.....	....	.....	.....	.. ..	.....	1 10	.....	.....	.....	.. ..	.....	3 55	.. ..	300 00
Lebanon	3 00	.....	3 00	.....	3 00	.....	....	....	3 50	.....	.....	1 50	....	5 00	.. ..	.....	.....	19 00	.....	350 00
Mt. Olive	3 65	.....	3 60	.....	7 40	.....	....	....	.....	.....	.....	1 50	.. ..	.....	5 05	.. ..	.....	16 15	.....	500 00
Mt. Zion	.....	.....	.. ..	.....	.....	.....	....	....	.....	.....	.....	85	.....	.....	.....	.....	.....	85	.....	250 00
Macedonia	4 85	.....	.....	.....	.....	3 65	....	....	.....	.....	.....	1 00	.....	.....	.....	.. ..	.....	9 50	.....	200 00
New Hope	.....	.....	.....	.. ..	.....	..	....	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	1 00	....	200 00
New Providence	.....	.....	.. ..	.. ..	....	.....	....	....	.....	.....	.....	1 50	.....	.....	.....	.....	.....	1 50	25 00	150 00
Olive Branch	.....	.. ..	.. ..	.. ..	.....	.....	....	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	1 00	.....	100 00
Poplar Springs	2 50	.....	.....	.....	2 50	.....	....	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	6 00	.....	300 00
Providence	5 00	.....	.....	.....	.....	.....	....	....	.....	.....	.....	1 50	.. ..	.....	.....	.....	.....	6 50	.....	250 00
Pleasant Hill	.....	.....	.. ..	.....	1 75	.....	1 50	.....	.....	.....	.....	1 25	.....	.....	.....	.....	.....	4 50	.....	200 00
Refuge	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	1 30	.. ..	.....	.....	.. ..	.. ..	1 30	.. ..	200 00
Rockford	5 00	.....	2 50	.....	5 00	.....	....	.....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	13 50	.....	500 00
Shiloh	3 70	.....	.....	.....	.. ..	.....	1 55	....	.....	.....	.....	1 00	.....	3 75	.....	.....	.....	10 00	.....	400 00
Santuck	.....	.....	2 50	.....	2 50	.....	....	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	6 00	.....	300 00
Salem	.....	.....	.....	.....	.....	.....	....	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	1 00	.....	150 00
Shady Grove,	.....	.....	.....	.....	.....	.....	....	..	.....	.....	.....	50	.....	.....	.....	.....	.....	50	.....	100 00
Tallassee	..	.....	.....	.....	.....	.....	....	.....	5 00	.....	.....	2 50	.....	.....	.....	.....	.....	7 50	162 50	1500 00
Town Creek	.....	.....	2 00	.....	.....	.....	....	....	.....	.....	.....	1 45	.....	1 35	.....	2 60	.....	4 80	.....	300 00
Union	3 50	.....	.....	.....	3 00	.....	.. ..	...	3 50	.....	.....	1 50	.....	9 50	4 00	.....	.....	24 00	80 00	600 00
Union Springs	2 00	.....	2 00	.....	3 00	.....	....	.....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	8 00	.....	500 00
Way Side	1 25	.....	1 00	.....	1 00	6 80	25	....	.....	.....	.....	90	.....	.....	.. ..	.....	.....	11 20	.....	250 00
Pleasant Ridge	1 50	.....	.....	..	1 50	.....	....	.....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	4 00	.....	.....
Total	63 85	26 27	34 20	5 55	70 60	23 74	8 80	6 24	28 10	3 75	50 00	48 95	1 00	152 77	21 85	2 60	15 00	526 82		

‡Mrs. Martha Lowery. *D. S. Martin. †W. J. D. Upshaw.

90.12 / 38.75 / 94.34 / 31.85 / 153.77 / 17.60 / 510.5 / 4265

STATISTICS OF THE CENTRAL BAPTIST ASSOCIATION—1893.

CHURCHES.	COUNTY.	PASTORS.	CLERKS.	CLERK'S POST-OFFICE.	Membership Last Reported.	Incr'se by Baptism.	Incr'se by Letter.	Incr'se by Restoration.	D'crse by Letter.	D'crse by Exclusion.	D'crse by Death.	Present Membership.	S. S. Officers and Teachers.	Sunday-school Pupils.	Preaching Sabbaths.	Reports Prayer Meeting.	Reports Revival.
Alexander City	Tallapoosa	George E. Brewer	T. S. Christian	Alexander City	234	11	5	2	4	4	1	243	5	70	3	Weekly	Good
Antioch	Elmore	T. A. Kelley	V. H. Collier	Weoka	70	16	9	3	6	2	..	90	....	....	1	2 in mo	"
Bethesda	Coosa	D. S. Martin	B. B Martin	Equality	76	15	2	1	1	..	..	93	6	45	1	Weekly	"
Beulah	Elmore	W. J. D. Upshaw	D. J. Smith	Wetumpka	59	6	11	1	16	1	..	60	5	25	1	....	"
Bethlehem	Elmore	William Harmon	G. W. Hutto	Tallassee	89	8	6	1	2	1	4	99	10	40	4	Weekly	"
County Line	Elmore	D. S. Martin	C. M. Moore	Irma	56	5	....	..	6	..	1	53	7	40	2	Weekly	"
Concord	Coosa	L. H. Hastie	J. C. Moseley	Equality	53	..	..	..	1	..	2	49	....	....	2	....	....
Eclectic	Elmore	W. J. D. Upshaw	C. F. Norton	Eclectic	170	4	7	..	4	..	2	175	7	45	4	Weekly	Good
Friendship	Elmore	William Harmon	J. L. Boatwright	Good Hope	59	8	5	..	4	2	..	66	5	25	3	....	"
Goodwater	Coosa	J. P. Shaffer	T. P. Crawford	Good Water	117	3	1	1	6	..	1	115	6	60	3	....	....
Good Hope	Elmore	J. M. Johnson	J. F. Timmerman	Good Hope	87	8	4	..	1	..	..	98	....	....	2	....	....
Hatchett Creek	Coosa	A. G. Rains	R. C. Hardy	Dallas	59	13	5	1	....	..	..	75	....	..	4	....	Good
Harmony	Elmore	J. M. Johnson	D. A. Evans	David	95	....	....	..	....	..	..	95	....	....	3	....	....
Liberty	Tallapoosa	L. H. Hastie	W. M. Russell	Bulger's Mills	82	13	....	2	3	..	..	95	..	....	3	....	Good
Lebanon	Elmore	D. S. Martin	James P. Arant	Buycke	70	22	2	2	4	1	1	86	7	35	3	2 in mo	"
Mt. Olive	Coosa	C. S Johnson	W. C. Brown	Mt. Olive	132	18	8	1	4	3	1	151	6	58	4	....	"
Mt. Zion	Tallapoosa	J. H. Colley	J. M. Hancock	Bulger's Mills	58	1	3	..	..	3	..	54	....	....	3	....	....
Macedonia	Coosa	W. T. Stewman	M. T. Conaway	Hollins	73	6	6	1	....	1	1	84	7	33	2	....	Good
New Hope	Tallapoosa	R. A. J. Cumbie	H. B. Young	Bulger's Mills	40	9	7	..	..	..	..	32	..	....	2	....	"
New Providence	Tallapoosa	R. E. Conger	E. W. Harlan	Hackneyville	54	4	2	..	3	4	1	52	..	....	1	....	"
Olive Branch	Coosa	J. D. Hughes	W. Y Keel	Salter	59	6	6	3	6	1	3	64	....	....	3	....	"
Poplar Springs	Coosa	J W. Fulmer	J. A Logan	Hanover	60	4	....	..	....	3	..	61	....	....	1	....	"
Providence	Coosa	T. A. Kelley	W. C. Harris	Travelers' Rest	62	6	2	1	2	..	..	70	....	....	3	....	"
Pleasant Hill	Elmore	William Harmon	T. E. Brown	Electic	32	2	9	..	..	1	..	42	4	46	1	Weekly	"
Refuge	Elmore	O. C. Swindall	C. L Griffith	Chanahatchie	74	2	1	..	4	1	1	71	....	....	3	....	....
Rockford	Coosa	C S. Johnson	S. M. Suttle	Rockford	59	4	2	1	....	2	1	76	5	52	3	....	Good
Shiloh	Coosa	D. S. Martin	E. J. Bryant	Lauderdale	43	4	1	1	3	1	1	45	6	30	4	Weekly	"
Santuck	Elmore	A. C. Swindall	W. J. Johnson	Dexter	101	1	..	..	16	1	1	84	....	....	4	....	....
Salem	Coosa	J. T. Nelson	W. C. Woodfin	Rockford	89	13	6	2	3	5	3	90	..	..	4	.. ....	Good
Shady Grove	Coosa	C. W. Paschal	J. J. Grant	Speed	36	1	2	1	5	1	..	27	....	....	4	....	....
Tallassee	Elmore	J. W. Hamner	A. D. Mathews	Tallassee	217	3	8	..	24	4	5	195	8	80	1	Weekly	....
Town Creek	Elmore	T A. Kelley	G. W. Ward	Titus	39	8	11	..	....	..	..	58	....	....	4	Weekly	Good
Union	Elmore	J. M. Johnson	S. F. Thomas	Central	76	31	11	1	26	..	2	91	3	35	1	....	"
Union Springs	Coosa	J. D. Hughes	O. P. Looney	Fayetteville	80	....	....	..	1	1	..	60	..	....	4	....	....
Wayside	Coosa	J. D. Hughes	J. H. Collins	Travelers' Rest	58	2	4	1	2	4	..	60	....	....	1	....	Good
Pleasant Ridge	Elmore	A. C. Swindall	W. S. Bush	Central	....	....	....	..	1	....	..	31	....	....	....	....	....
Total					2709	257	146	27	158	47	32	2890	97	719			

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S. S. Superintendents and their Post-offices.—Alexander City, J. C. Maxwell, Alexander City. Antioch, T. A. Kelley, Weoka. Bethesda, B. F. Harris, Equality. Beulah, D. J. Smith, Wetumpka. Bethlehem, B. F. Wright, Kent. County Line, R. T. Howle, Irma. Eclectic, L. T. Grogan, Eclectic. Friendship, W. J. Taylor, Tallassee. Goodwater, W. H Moon, Goodwater. Lebanon, A. T. Stanley, Buycke, Ala. Mt. Olive, W. I. Newman, Mt. Olive. Macedonia, W. T. Stewman, Warm Springs. Pleasant Hill, name not given. Rockford, T. J. Pennington, Rockford. Shiloh, J. B. Wilkerson, Lauderdale. Tallassee, James Miles, Tallassee. Union, S. F. Thomas, Central.

Name of Churches organized during the year—Pleasant Ridge.

2709 / 193 — 28-7 / 146 / 27 — 13-8 / 47 / 32

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